

A GIFT TOO WONDERFUL FOR WORDS

“Christmas: When God Came Downstairs with a Baby in His Arms”

Study Number Two – Christ in the Prophets (various passages)

Christ is spoken of from Genesis to Revelation. He’s foreshadowed and prophesied in the prophets. He’s seen in the typology of the book of Leviticus and the sacrificial system of the Old Testament. He is the voice of Psalms, He is King of kings and Lord of lords.

Colossians 3:13 says: “Christ is all and in all.”

When reading the Word of God, just remember that Christ is the stake in the center.

It was W. Phillip Keller who wrote the book *Rabboni*, which describes the life of Jesus Christ:

(Rabboni: Which is to Say, Master by W. Phillip Keller)

To God it was self-evident that He himself, at enormous personal cost, would have to intervene directly in human history. He would have to become intimately identified with man in his dilemma in order to deliver him. The Scriptures of

the Old and New Testament are the report of that story. They reveal the never-ending enterprises of God through Christ executed to rescue and restore faltering and fallen [humanity] (source unknown)

John Walvoord wrote a book called *Jesus Christ Our Lord* and in it he says there is:

(Jesus Christ Our Lord by John Walvoord)

A remarkable foreview of the life of Christ [that] is afforded in many [of the] Messianic prophecies which portray the character of his life. (source unknown)

It is a privilege and pleasure on this occasion to introduce FOUR MEN. These four men who lived hundreds of years before the person of the Lord Jesus. Inspired by the Spirit of God, they penned the words that we examine in our text.

These four men that we're going to listen to are here to speak to us with one purpose in mind, and that's to prepare us for the birthday of the Lord Jesus Christ, the Son of God—God become flesh.

1. ISAIAH lived approximately 750 years before Christ. As he speaks, we're going to consider two of his prophetic utterances.

1. ISAIAH

7:v. 14 “Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel.”

“Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel.”

“Therefore the Lord will give you a sign:”

When we think of a sign we think of a stop sign. We think of yield the right of way. We think of finding instructions in a sign.

In the Bible the word “sign” always refers to a dramatic, miraculous, sovereign intervention into the normal pattern of affairs, thus providing something for us to notice that God means business and that He in fact is at work in what is taking place.

In the Bible there are numerous signs. The word “sign” occurs many times in the text. But probably the greatest one was when Jesus was speaking to the scribes and the Pharisees in Matthew 12.

When they came to Christ and they said, “Teacher, we would see a sign.” He answered and said to them, “An evil and adulterous generation craves for a sign, and yet no sign shall be given to it but the sign of Jonah the prophet, for just as

Jonah was three days and three nights in the belly of the sea monster, so shall the Son of man be three days and three nights in the heart of the earth.” (ref. Matthew 12:38-40)

Isn't it interesting that we read a word like that, 750 years before Christ, and then come down to read the Biblical record by a doctor?

Luke 2:12

This will be a sign to you: You will find a baby wrapped in clothes, lying in a manger.

Isaiah is saying this is a sign which the Lord is going to give. But what is that sign?

“The virgin will be with child and will give birth to a son, and will call him Immanuel.”

Alexander the Hebrew scholar, in translating this, tries to communicate the Hebrew meaning. It's almost like the birth is taking place before us, because in the Hebrew text it's in the present tense, and it sounds like this: “Behold, the virgin, pregnant and bringing forth a son; and she calls his name Immanuel.”

Even though it's 750 years before the event is supposed to happen, it's almost like in the eyes of Isaiah that it's happening right before him, the sign is taking place.

Now notice there are THREE PARTS to this “sign”:

1. “The virgin will be with child.”

Emphasize the word “The.” There are no other virgins who are ever going to be with child. There’s only one. When she’s with child, that’s going to be a “sign,” because virgins don’t have babies.

According to the normal pattern of things, men and women come together and children are the result. But this is going to be “THE VIRGIN.” It is going to be “a sign,” so we can recognize it.

There’s going to be a lot of skepticism perpetrated in the pulpits of America by liberal scholars who will take away the virgin birth of Christ.

The text makes it quite clear that this is miraculous and we don’t have to explain the miraculous when we say there is a supernatural God with whom all things are possible. So it’s not necessary to stand here and waste time trying to defend the virgin birth. It is a foregone conclusion if we have a supernatural sovereign God who speaks 750 years before it happens to say that it is going to happen. And then when we look at the record and see that it did happen, we just say, “Well that’s just the way God is.”

If we brought an obstetrician up here he’d have to say that’d be a miracle.

It's interesting that Dr. Luke has no problem with that at all:

Luke 1:26-27

Now in the sixth month an angel Gabriel was sent from God to a city in Galilee called Nazareth to a virgin engaged to a man whose name was Joseph of the descendants of David, and the virgin's name was Mary.

Luke 1:34-37

And Mary said to the angel, "How can this be since I am a virgin?" And the angel answered and said to her, "The Holy Spirit will come upon you and the power of the Most High will overshadow you' and for that reason, the holy offspring shall be called the Son of God. And behold, even your relative Elizabeth has also conceived a son in her old age. And she who was called barren is now in her sixth month, for nothing will be impossible with God."

Here's the explanation.

Robert D. Foster in his biweekly letter to businessmen said:

There is the miracle of His virgin birth. This is a stupendous fact when you consider that babies just aren't born that way. The seed of the Christ child was conceived by the Holy Spirit, and the medical statement of Dr. Luke, "For with God, nothing shall be impossible." This is not the language of

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theory but the language of fact. Jesus was not the son of Joseph but the Son of God. Christ was not God and man nor man and God. He was the God-man.
(source unknown)

Galatians 4:4

In the fullness of time, God sent forth His Son...

And at Christmastime we choose to celebrate that act and He chose to prophesy 750 years before it happened that it was going to be a virgin-born child.

2. “and will give birth to a son.”

It’s going to be a little boy!

Luke 2:6-7

It came about while they were there, the days were completed for her to give birth. And she gave birth to her first-born son and she wrapped him in cloth and laid him in a manger because there was no room for them in the inn.

3. “and will call him Immanuel.”

Matthew 1:21

You shall bring forth a son, and you shall call his name Jesus, for He shall save His people from their sins.

Sometimes names in the Bible communicate character. The fact that He was virgin-born qualifies Him for the fact that He is God with us. This is veiled in flesh the Godhead.

Immanuel being interpreted, “God with us.”

Jesus is Joshua. Jesus is Savior, Redeemer—speaks of His human name, the mission that He came to perform while He was here upon the earth.

John agrees with this when he said:

John 1:14

And the word was made flesh and dwelt among us. And we beheld him, as he tabernacle here, full of grace and truth.

Paul agrees when he says in:

1 Timothy 3:16

And by common confession, great is the mystery of godliness. He who was revealed in the flesh was vindicated in the spirit, beheld by angels, proclaimed among the nations, believed on in the world, and then taken up into glory.

Colossians 2:9

In Him all the fullness of deity dwells in bodily form.

Philippians 2:7

He emptied himself and took on the form of a servant, was made in the likeness of man.

2 Corinthians 8:9

... though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich.

“Immanuel” is altogether fitting on this occasion because it speaks of the mysterious union of the DIVINE and the HUMAN. It’s a manifestation of His character. It’s the manifestation of His attributes.

A virgin birth has fulfilled the meaning of His name.

Prophecy number two from the pen of Isaiah—Isaiah 9:6 & 7:

9:v. 6 For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

9:v. 7 Of the increase of his government and peace there will be no end. He will reign on David’s throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the Lord

Almighty will accomplish this.

Notice it says, “For to us”—that is the nation Israel—“a child is born.”

Go back and reread Matthew 2 and Luke 2 to see how many times the word “child” occurs. It says:

“She shall be found with child.” (ref. Matthew 1:18)

“There was a search for the child.” (ref. Matthew 2:8)

“They saw the child.” (ref. Matthew 2:11)

“You will be with child.” (ref. Luke 1:31)

Over and over the text speaks of the “child,” that’s going to be born.

“For to us a child is born,”

Luke 2:6 and 7—she got that Son, that child.

“to us a son is given,”

John 3:16, 17

God so loved the world that He gave His only begotten Son, [Listen to the rest of that verse] that whoever believes in him should not perish but have eternal life. For God did not send

His Son into the world to judge the world but that the world should be saved through Him.

This is an act of almighty God sending His own Son in human flesh, in complete literal fulfillment of the biblical prophecy 750 years before the event ever took place! All for the purpose of purchasing man's redemption by His blood.

Romans 6:23

For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

2 Corinthians 9:15

Thanks be to God for His unspeakable gift.

Look at that next phrase and we have a little trouble with it:

“and the government will be on his shoulders.”

He's going to be born a king. What does it mean the government is going to be on His shoulders? Does that mean He's got the weight of the whole world on His shoulders? And He's just bearing up under it?

That's not the picture of the Hebrew prophet. It's a picture of VICTORY.

In those days when those men who were in places of authority

wore their regal robes, on their shoulders were the marks of their ranks.

Ex-military men and women know bars meant Captains, leafs meant Major, a Colonel was the eagle, and the stars meant the General.

We see the second coming of Christ in Revelation 19 when it says:

Revelation 19:16

On His robe and on His thigh He had a name written, King of kings and Lord of lords!

We're going to see that name when He comes to finally set up His kingdom that's described here and He will rule and reign.

Isn't it interesting that they asked the question in Matthew 2?

Matthew 2:2

Where is He who was born King of the Jews...

He will be called what? **FOUR THINGS** that describe His character again, just like "Immanuel":

1. "Wonderful Counselor,"
2. "Mighty God,"

3. “Everlasting Father,”

4. “Prince of Peace.”

Those are designations of His character. They describe His person. He deserved every one of them.

1. He is a “Wonderful Counselor.”

Paul tells the Romans Christians in:

Romans 11:34

Who has known the mind of the Lord, or who has ever become His counselor?

The Lord offers counsel, wisdom and advice to those who'll peruse the sacred page to find direction for their lives. He waits to do the same.

2. He's the “Mighty God.”

He keeps His promises, He keeps His covenants. Nothing is impossible with Him.

3. He's the “Everlasting Father.”

In the Upper Room Philip said: “Show us the Father it satisfies.” And as Jesus looked back into his face, somewhat

hurt He said, “Have I been so long a time with you Philip and you have not known me?” (ref. John 14:8ff)

4. And He is the “Prince of Peace.”

He came to bring peace into this old world.

He brings peace INWARD to the heart of man who’s made right with Him. He brings peace to the heart of man who knows Him and who surrenders to the inevitable.

He brings peace OUTWARD to our friends and to our enemies too. He makes even our enemies to be at peace with us.

He brings peace UPWARD because:

Colossians 1:20

Having made peace through the blood of His cross.

“Of the increase of his government and peace there will be no end.”

WHY? Because His is an eternal kingdom.

Luke 1:32-33

He will be great and will be called the Son of the Most High, and the Lord God will give him the throne of his father David; and he will reign over the house of Jacob forever, and his

kingdom will have no end.

“and over his kingdom:”

1. He will ESTABLISH and
2. He will UPHOLD IT.

As Jesus taught the disciples to pray, “Thy kingdom come,” this is what He meant.

“justice and righteousness from that time on and forever.”—as He establishes and upholds it.

That last phrase:

“The zeal of the Lord Almighty will accomplish this.”

Chasing through scripture we see that every time the word “zeal” occurs, there’s always judgment that precedes it so something neat can follow it.

Remember when the word “zeal” occurs in the Gospel of John? Jesus has just grabbed His whip and cleaned out the temple. He’s turned over the tables and He told them, “Get out of there! You’re making my house the house of merchandise.”

And then the disciple said:

John 2:17

...the zeal of the house of the Lord is eating me up!

The Lord took judgment immediately. Every time we read in the book of Revelation, it's the "zeal of the Lord" that's bringing judgment.

And there's going to be the "zeal of the Lord" that brings a lot of judgment and then the kingdom's going to come.

We can sing:

Mine eyes have seen the glory
of the coming of the Lord.
He is trampling out the vintage
where the grapes of wrath are stored.
He hath loosed His fateful lightning
of his terrible swift sword,
His truth is marching on.
(source unknown)

He is coming. He's coming as a king to reign eternally and to sit on the throne of His father David.

2. JEREMIAH

Isn't it interesting that the second prophet we look at, Jeremiah, could never have consulted Isaiah because they lived 100 years apart. His is 650 B.C. but he's saying exactly the same thing.

We need to look at a couple of words and then it'll just fall right out of the text.

Jeremiah 23:5, 6

“The days are coming,” declares the Lord, “when I will raise up to David a righteous branch, a King who will reign wisely and do what is just and right in the land. In his days Judah will be saved and Israel will live in safety. This is the name by which he’s going to be called: The Lord Our Righteousness.”

“Isaiah, you’re prophesying in 750 B.C. Jeremiah you’re prophesying in 640 B.C. You’re saying the same thing.”

Now what does it mean when it says:

Jeremiah 23:5, 6

23:v. 5 “The days are coming,” declares the Lord, “when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land.

When David wanted to build the house of God, the Lord entered into a covenant with David, and this is what he told him:

2 Samuel 7:13

“He shall build a house for my name and I will establish the throne of his kingdom forever.”

“David, your kingdom isn’t going to end when you die. It’s going to keep on going right after you. In fact, through you David, is going to come the Messiah, the Christ. And one of these days when Christ comes to set up that kingdom, which has been promised as an eternal kingdom, when He comes to set that up, Jesus Christ Your greater Son is going to sit on that throne and He’s going to rule forever and forever. So your kingdom’s going to be forever.”

Having told him that, now Jeremiah says he’s going to “raise up to David a righteous Branch.”

When we think of a branch, we think of a branch on a tree. That was the figure that was being used.

Isaiah 4:2

In that day the branch of the Lord will be beautiful and glorious...

Isaiah 11:1

Then a shoot (or branch) will spring up from the stem of Jesse, and a branch from his roots will bear fruit.

Jesse was his granddaddy. It would come on down to David. We go from David to Jesus. This branch out of the stem of

Jesse is going to be the Lord Jesus. And of course, that's why they mentioned David so much, and the house of David, in all of these prophecies that surround the Lord Jesus Christ.

He is "a righteous Branch." He is one who has a zeal for justice and righteousness. His name is called Lord, all righteousness.

And He asked to become our righteousness or we aren't going to heaven.

Romans 1:17

For it is the righteousness of God revealed from faith to faith, as it is written, but the righteous man shall live by faith."

Isaiah 64:6

...all that righteousnesses are like filthy rags, we wither like a leaf, iniquities like the wind have blown us away.

We have to have a righteousness which is not ours.

Isaiah says He's the Lord our righteousness. (see Isaiah 42:6)

Our hope.

My hope is built on nothing less
Than Jesus' blood and righteousness.
I dare not trust the sweetest frame,

But wholly lean on Jesus' name.

On Christ the solid rock I stand,
All other ground is sinking sand.
All other ground is sinking sand.
(source unknown)

23:v. 6 In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The Lord Our Righteousness.”

“In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The Lord Our Righteousness.”

3. MICAH

Turn from Isaiah, listen to Jeremiah, and listen to Micah. Micah lived with Isaiah. He was 750 B.C. He was a contemporary. He says:

5:v. 2 “But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come from me one who will be ruler over Israel, whose origins are from of old, from ancient times.”

What does he mean, “you, Bethlehem Ephrathah?”

That’s the biblical name. “Bethlehem” means “house of bread.” “Ephrathah” means “the fruit fields” or “the fertile ones.”

Names referred to the same city, about five miles out of the city of Jerusalem, just a little old town. It's so small and insignificant, it'd be passed over if we thought the King was coming. He'd certainly come to Jerusalem, to the city of Zion. Split the Mount of Olives so everybody will recognize Him!

He's not coming that way.

“Seven hundred and fifty years before He does come, I'm going to tell you where He's coming. I can tell you when He's coming. I can tell you how He's coming. Let me tell you, He's coming to a little place called Bethlehem.”

Sure we touch people all over the world. That's great. But it's neat to be small, because the Lord doesn't miss the small places either. He chooses to take care of everybody. Blesses them and provides for them in an abundant way.

And the little old city of Bethlehem was nothing to those people in those days, just another city. The Lord chose to come to that little town and it was never the same.

Luke 2:4-7

And Joseph also went up from Galilee, from the city of Nazareth to Judah, [Isn't that amazing? He had to move a governor to say they were going to get taxed so all this took place. Knew exactly that when the nine months is going to be up and it's time for her to have a baby, get all that schedule

worked out. Can you imagine that? Nothing's impossible with God you see. And he had to go] to the city of David, which is called Bethlehem, because he was of the house and the family of David, in order to register, along with Mary, who was engaged to him,...

He could have said, "Honey I guess you're going to have to stay here. I know you, if we check with the travel agent and the doctor he's going to say it's not alright for you to travel. Honey, you just stay here in Nazareth. Let me run down and pay the taxes and I'll be back in a few days."

"It doesn't work that way anymore. She's great with child and God needs her in Bethlehem. She's going to go to Bethlehem. We aren't going to talk to any doctors about this. She's flat going to travel and it's probably going to be by a donkey too. And it's a long way. It will be a hard trip, but we're going to make it."

And isn't it amazing?

...And it came about that while they were there, the days were accomplished for her to give birth. And she gave birth to her firstborn son, wrapped him in clothes and laid him in a manger because there was no room for them in the inn.

"Though you're small, among all the clans, in you something important is going to happen! And it says this, 'It's going to come from Me.'"

“one who will be ruler over Israel, whose origins are from of old and from ancient times.”

TWO THINGS:

1. He's going to be a king and
2. He's eternal.

He's always existed and Jesus comes and He is that eternal Son of God, born to be a King.

Let's look at the last guy:

4. ZECHARIAH

Now Zechariah's a little bit later in time. Isaiah and Micah were contemporaries at 750 B.C. Long about 640 B.C. Jeremiah comes along and talks. We need another guy that gets a little closer.

Zechariah was born during the Babylonian captivity. He's probably somewhere in the neighborhood of 520 B.C. He's 230 years later than Isaiah and Micah. Over a hundred years later than Jeremiah.

Getting closer to the event, but we're still 520 years away from the actual event when Zechariah talks. Here are two prophecies to set us up for our celebration of Christmas.

Zechariah 9:9; 12:10

9:v. 9 Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.

TWO COMMANDS:

1. “Rejoice greatly, O Daughter of Zion!”—of course that’s Israel. Zion is the city of our God, that’s Jerusalem.
2. “Shout, Daughter of Jerusalem!”—that’s the capital city. This is a prophetic utterance.

What are they supposed to shout greatly about? What are they supposed to rejoice over?

“See, your king comes to you [Israel],”

Matthew 2:2

Where is he who was born King of the Jews?

Matthew 27:37

They put that sign over His head when He died, “This is Jesus, the King of the Jews.”

Isn’t it interesting at the beginning of His ministry, they say,

“Where is He who is King of the Jews?” And when He comes in riding on the last to Calvary, they say, “Here He comes! Hosanna! The King is coming.” (see Matthew 21:9, 10)

They throw down the palm branches and He goes riding through the eastern gate in Matthew 21:5.

And isn't it interesting too that while they're crying and shouting about this Son of David, He's riding along on a little donkey. Kind of fulfilling the prophecy, isn't it?

There are **FOUR THINGS** that are said about Him:

1. He is **RIGHTEOUS**—does that agree with the other prophecies?

The words “righteous” and “righteousness” come out in every one of those prophecies, telling us that we can't be righteous enough by ourselves so the Lord's got to bring it.

2. He is having **SALVATION**.

If we had it because we earned it, then we could take it with us. But He has it as a gift to give if we'll receive Him! And with the gift of His righteousness is Himself, when He comes into our life, as we acknowledge our inability to be righteous, does He declare us righteous in His sign.

Acts 4:12

Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved.

3. He is GENTLE.

Some people get so scared to come to God.

There was a bumper sticker that said: “God is back and boy is He mad!”

It’s kind of like that’s the way we feel about God. God isn’t like that. The Lord Jesus is very gentle.

We read in John 8, when this woman’s been caught in the act of adultery and she’s got tears in her eyes because all these creeps are standing around just condemning her, wanting to throw rocks at her and stone her to death.

John 8:10-11

Jesus straightened up and He said to her, “Woman, where are they? Did no one condemn you?” She said, “No one, Lord.” And Jesus said, “Neither do I condemn you. Go your way and from now on, no longer go on sinning.”

4. He’s RIDING ON A DONKEY.

He’s a King who’s coming on a donkey and He’s got a gift to give. He is a righteous King and He has a gift of salvation to

those who will receive Him!

What a marvelous prophecy when we consider Christmas.

There's one final word from the pen of Zechariah for us to consider.

When we consider the first coming of Christ, we also see the second. And it's interesting that the prophets do the same. One minute they can be speaking about the first coming, and the next breath they can be speaking about the second coming of Christ.

Zechariah 12:10—our last passage:

12:v. 10 “And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.”

Well, the second coming they're going to look on Him, “the one they have pierced.”

Jesus tells us in the Gospel of Matthew that all the people are going to see Him. Every eye is going to behold Him.

“They're going to look on Me, the one they have pierced.”

John 19:34

The soldier pierced him and immediately there came out blood and water.

And the Jews said in:

Matthew 27:25

... “May His blood be on us and on our children!”

“We hate Him!”

And they’re going to “mourn for him as one mourns for any only child.”

They could understand that because on that Passover night, when the death angel passed over, all the firstborn died in the land of Egypt. Only the blood spared the children of Israel.

And they knew what it was like to mourn for a firstborn.

Isn’t it interesting that John, when he writes this says, “God gave His only begotten Son.” (ref. John 3:16)

There’s a beautiful verse in Revelation which says:

Revelation 1:7

Behold, He is coming with the clouds. And every eye will see

him, and even those who pierced him, and all the tribes of the earth will mourn over him, even so, Amen.

When we read together the prophecies with the actual historical events recorded in Matthew and Luke, we are utterly amazed that these men hundreds of years before Christ ever came, spoke specifically of events which took place and happened.

Sure, in our eyes they look impossible, but the record speaks of it as a matter of fact.

He came, born of a virgin,
Wonderful Counselor,
Mighty God,
Everlasting Father,
Prince of Peace,
Immanuel, God with us.

He came as a righteous branch
to sit on the throne of His father David,
Bringing righteousness
as the Lord our Righteousness.

Born to just a little tiny city,
the city of Bethlehem, “the house of bread.”
He the Bread of Life came to nourish,
to strengthen and to sustain.

Zechariah said, He was going to come with the gift of

salvation, riding on a little donkey. Here the King comes and one day every eye is going to see Him, because they rejected Him, they pinned Him to a cross.

Jesus in the book of Revelation ended every one of His letters by saying, “He who has ears to hear, let him hear what the Spirit is saying to the churches.”

We’re living in sad and difficult times. We’re living in the time which is the zeal of the Lord. Judgment is beginning at the house of God. And judgment ultimately is going to end and Christ is going to come as King of kings and Lord of lords.

Revelation 22:18-20

I testify to everyone who hears the words of the prophecy of this book. If anyone adds to them, God shall add to him the plagues which are written in this book. If anyone takes away from the words of the book of this prophecy, God shall take away his part in the tree of life and from the holy city which are written in this book. He who testifies to these things says, “Yes, I am coming quickly. Amen. Come Lord Jesus.”

Father, as we come to this moment of meditation, may it prove to be a very sober time, time of examination of our own hearts. We pray that the Holy Spirit would really help us to sort out our priorities. If we’re more concerned about laws than we are about the preaching of the Gospel, that You’d deal with us. Enable us Father to come with our hearts examined and open before You. Pray that the Holy Spirit would minister and

Speak to our personal needs. In Jesus' name we pray. Amen.

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Jeremiah 23:5, 6

23:v. 5 “The days are coming,” declares the Lord, “when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land.

23:v. 6 In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The Lord Our Righteousness.”

NOTES

Micah 5:2

5:v. 2 “But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come from me one who will be ruler over Israel, whose origins are from of old, from ancient times.”

Zechariah 9:9; 12:10

9:v. 9 Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.

12:v. 10 “And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.”

ADDITIONAL NOTES:

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